

THE BAPTIST.

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Occurrence and Comment.

For the first time in united Italy, clerical aldermen on January 1, and with the consent of Pius x, extended New year's greeting to king Victor Emmanuel. It is said the Pope advised "that they should do their duty as loyal citizens." Even "immutable" Rome must adapt herself to the requirements of civilization and to the universal desire and demand for civil liberty.

How can any proper sense of God's presence to help and to bless be with us if our minds are full of thoughts of worldly interests and of self? Is not absorption in such mean things hampering and hindering more faith in Christians than the influences of outspoken unbelief? To realize God's helpful presence we must come out of self and lift our thoughts up to God and think of what one can do to promote his glory. Then shall we walk on the high places of Zion and be glad.

Recently Dr. Lyman Abbott, editor of The Outlook, and minister of the gospel of the glory of the happy God, delivered a discourse in the chapel of Harvard University to an audience of earnest college students and afterwards thought it necessary to solemnly affirm that he was "not an atheist," that he did "believe in God and in the divinity of Jesus Christ," and that he was "a member of the Congregational Church." Instead of pressing home the vital truth of personal religion on these young and impressionable hearts he exploited his own theology or philosophy. Philosophic speculation and reputation for "much learning doth make thee mad."

When Vardaman was made Governor his enemies affirmed and his friends, many of whom did not sympathize with some of his ideas, feared that even as an executive he could not do the Negro justice, and protect him in any of his rights and privileges. But after a year's trial many are surprised and not a few are gratified. The Commercial-Appeal, affirming that it does not endorse his "extreme utterances on some of the questions of the day," yet testifies to his executive efficiency in these strong terms: "He has struck some of the most forceful blows yet delivered against the brutal practice of lynching and the cowardly practice of whitecapping. Deeds, indeed speak louder than words, and we may with propriety describe the Governor of Mississippi as indiscreet in language but

wise in action." And even Boston can be just. The Congregationalist of that city says: "Mississippi's executive and judiciary are to be commended for the vigor with which they are detecting, arresting and convicting white men who as 'white-cappers' have terrorized Negroes and done lawless deeds throughout the state during recent years."—Associate Editor.

The Mormon evil is gradually and steadily spreading. It is already a power in the territories of New Mexico, Arizona and Oklahoma, and in the states of Idaho, Wyoming, California and Oregon. The church continues to control the state of Utah. Polygamy is deliberately and continually practiced without prosecution or even annoyance in the face of pledges made to the United States. The obligation to the hierarchy is paramount to all civil or political obligations. This condition of things should be seriously considered by the citizens of our country. The practice of polygamy and the influence of the hierarchy should be destroyed. How can it be done? Ex-United States Senator Edmunds says: "The national Constitution can be so amended as, first, to prohibit polygamous marriages and provide for their punishment; and, second, to require all persons taking office under the Constitution of the United States or of any state to take and subscribe to an oath that he or she is not and will not be a member of any organization whatever, the laws, rules or nature of which require him or her to disregard his or her duty to support the Constitution and laws of the United States and of the several states."

It is thought that these two provisions would eradicate polygamy and prevent any one holding office whose allegiance to the United States is not first and highest.

After a siege of 221 days, marked by bravery, heroic endurance and reckless daring scarcely excelled in the military history of the world, Port Arthur, the Russian stronghold, "the Gibraltar of the East," has fallen into the hands of the Japanese. Now Togo's fleet and Nogi's army can go to other seas and fields. The ultimate consequences of Japanese victory cannot be seen. This nation of yellow men has risen to a first-rate world power, and has attracted universal wonder and admiration, and excited general uneasiness among the powers. The moral effect of victory upon the Japanese and the vast bodies of kindred Chinese is beyond calculation. There is no question that an effective check has been placed upon tyrannical, grasping Russia. Is not the time pro-

pitious for a movement towards peace? France, Great Britain and the United States are thought of as possible intermediaries. But if Russia should intimate that mediation would be acceptable the nations are jealous and afraid of one another, regarding the occupation of Port Arthur by the Japanese as a menace to all Europe. Japan desires peace, and can offer terms. Russia would probably consider direct proposals from her antagonist, whom she has learned to respect. After all, this war may end in an alliance between Japan and Russia, covering the far east. The God of nations reigns. He will control all things so as to bring in his kingdom. In this confidence the Christian can abide.

It is often said that the high church party in the Episcopal Church of this country is "Romeward bound." It seems now that it has almost arrived. The Living Church, organ of that party, recently in speaking of communion in the Lord's Supper, used this expression: "The Lord descended to his altar throne." The Congregationalist says that, in answer to request for more light, a reader received this reply: "We intended to imply that at the consecration in the Holy Eucharist, the Son of God enters into the substance of the bread and wine consecrated, in a manner mystical, spiritual, impossible exactly to be apprehended, but most truly."

If the editor had said nothing more he would have simply taught the doctrine of consubstantiation. But the other clause of the answer places him between this dogma and that of the Roman Catholic Church of transubstantiation, with a strong leaning towards the latter. He says "the Son of God enters into the substance of the consecrated bread and wine so that his presence in the consecrated elements becomes a localized, objective presence, which is thereby given to and taken and received by the faithful who receive the sacrament."

And Rome teaches that after the consecration of the elements the bread is changed into the substance of Christ's being, and he is "localized," becomes really present, and is given to and received by the communicant. How different all this is from the simplicity of Christ's teaching, who said at the institution of this memorial feast: "This do"—eat bread and drink wine, and do it "in remembrance of me." Remembering Jesus is the purpose, doing this is the means.

FREE TUITION for ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.

Our Kentucky Letter.

For a long time this exile from the State of Mississippi has been contemplating a letter to THE BAPTIST concerning his sojourn in the beautiful Blue Grass of Kentucky. But before entering upon this undertaking let me have a word to say of your paper. You will find enclosed a check which you will place to my credit and enroll me among your permanent subscribers. I appreciate the paper more and more and I am sure it is by all odds the one strongest factor in the marked progress of our great denomination in Mississippi. I have been gratified almost beyond expression at the advance in the home State along all lines. Comparatively speaking I think her showing at the last S. B. Convention was the best there.

I have read your paper constantly and living in another State I have opportunity for comparison not afforded a home man and my final conclusion is THE BAPTIST has made the greater part of the advance movement here possible. THE BAPTIST created a spirit for it. I wouldn't for one moment depreciate the effort of individuals nor of our secretaries. But with it all the paper has been the chief factor. This is not unreasonable. Your paper is a paper for Mississippi Baptists. It is distinctively such. We have two great papers in Kentucky, but because we have no distinctively State paper our work falls behind, and if we do not take care we shall soon bring up the rear although we have perhaps the greatest resources in the South, Texas excepted. I am glad you make your paper a State paper and trust that it will meet with the home appreciation that it should have. May it grow and grow as it so largely deserves.

I have now been in my present pastorate a year. Three months of this time I came out from Louisville to serve the church. I have been on the field for about nine months. I left the Seminary and came here because I felt that the circumstances were Providential. They seemed so at the time and I do not yet doubt they were so.

Mt. Sterling is a town of six thousand inhabitants located in Blue Grass of Kentucky thirty miles east of Lexington. There are seven churches here: Episcopal, Catholic, Methodist, two Presbyterian—Northern and Southern—Campbellite and Baptist. Our church ranks third in numerical strength while it stands perhaps first in financial strength. But do not let it be forgotten that the maximum of our financial strength is of the unavailable sort—the unconsecrated kind. The standard of religion in the town is low and the man who desires entire uprightness in his membership finds himself much work to do and much of which will yield little result. The Campbellite church here is strongest numerically and fifty years ago it was a Baptist church but soon thereafter went bodily into Campbellism. Our own church has been in existence for 35 years. No one unacquainted with the situation can possibly appreciate the havoc amongst Baptist wrought by

the "Current Reform" as the coming of Campbellism is known in history. And the pernicious influence of its outrageous doctrines has permeated all religious life in this country and done evil Heaven alone can undo. I found our church in debt \$1300.00. Had been on it for ten years and some had been there for 25 years. I was astonished also to find that the church had been receiving Alien Immersion, almost from the beginning. The congregations were small and the Sunday-school and prayermeeting were without interest. Once I got a clear view of the situation I must admit I thought the prospects very "blue." The first attempt I made to right things was to straighten the church out on alien immersion. I felt the church must either come back into the orthodox ranks or else I could not be its pastor. It ought to be said here that a great many Baptist churches in the Blue Grass receive alien immersion. I took up the subject and in a few weeks a resolution declaring the church's in correct practice in the past and its determination no more to receive alien immersion under any circumstances was passed. I was proud of the effort and result, and now I have a thoroughly orthodox church on that subject. The congregations and Sunday-school I next undertook to improve. The congregations have grown all along and we had Leavell with us last February, which gave a great impetus to our Sunday school work which has been steadily improving since. We then took up the matter of the debt and on the day of my first anniversary I had the pleasure of burning the notes before the congregation and declaring the church out of debt. We close this year with not a cent's debt. We have raised and expended over \$3,500.00 for all purposes during the year. We expect in the next four months to make \$500.00 worth of improvements and a pipe organ is being freely talked about in connection with our improvements. Should we get these improvements made by Aug. 1, 1905, we shall have raised over \$4,000.00 this associational year. Contributions to missions during this year increased 25 per cent. and we plan a 33 1/4 of increase for the coming year. Last April I had the prince of young preachers J. B. Lawrence with us in a meeting. We had a good meeting and many results of lasting character are to be seen. Lawrence charmed our people. We enter the new year hopeful. During the past year I preached in two meetings in Mississippi, where the results were good, and one meeting in Kentucky. Altogether I am grateful for the success of my first year's real pastoral work. While I am in another State my interest in Mississippi never wanes and the progress of State and individuals I note with personal pride.

Yours fraternally,
JAMES R. HOBBS.

Mt. Sterling.

Our Missouri Letter.

BY J. F. HAILEY.

It is new year, and I find myself in a reflective mood. Last night at twelve every

whistle (I suppose) in Kansas City turned loose all the jargon they possess. Remember that Kansas City so called is now climbing toward a half million, and is a town of packeries, factories, refineries etc. galore. She has one hundred and eighty passenger trains a day, you can imagine the freights and switch engines. Besides the Missouri river has heavy traffic. There must have been a thousand whistles ringing from the shrill pipe of the Leavensworth electric car to the dull drone of the lazy steamboat. Over all like the over-awing growl of some internal monster suddenly bobbed above ground was the roll from the horn of a giant engine that fairly shook the earth. I got a new meaning to "pandemonium turned loose." It seemed to me to have broke loose.

Kansas City is great at anything she goes at. The salvation army fed over eighteen hundred people last Monday. Numbers of Christmas trees were arranged and all the poor children invited. There were so many presents sent that a distribution to the children in attendance seemed not to diminish the supply. Committees were set to work to find poor children to receive the presents. One woman had more than forty orphans to dinner. They didn't know what ice cream is. One merchant gave his cash boys and girls a tree. All of them, two hundred strong, were said to have all they could carry home. He keeps a school on the fifth floor of his store and puts each of that two hundred in school four hours a day. Imagine my surprise at receiving this phone message: "Come to the Christmas tree and tell the children some funny stories." I was introduced as "the talking machine." The people laughed till the machine had to "shut up."

The next big thing was an evangelistic crusade to be launched on Kansas City and suburbs the eighth. It is to include twenty-five preaching stations, and preceded by a week of prayer. Noted evangelists all over the union are to be here. Only three Baptist churches are combined on undenominational bases—may be but one. Ten thousand song-books are to be bought for the campaign. There is need of the gospel here, for of all the isms and hobby riders, none need go without a hearing.

Baptist affairs are considered to have the brightest outlook here of any city in the union, except Washington.

As for myself, the year has been the most satisfactory of my life. Ever since I was a child I have wanted to know mankind. I can describe any of the body in minute detail, much of it microscopically. My study of the mind has given new meaning to many things, and put me behind the scenes in dealing with such fakes as spiritualism, Edyism (Quimbyism) faith cures, Dowieism etc., as no other course of investigation could ever do. Their performances are not strange to a man who understands.

I am glad when I read of the prosperity of Mississippi, and especially of Missis-

siippi College. Mississippians as a rule little reckon what is in store against the time the Isthmian canal is open and capital and foreign population begin to flow in and dominate the country. Educate and establish the native population in right morals and establish them in a proper estimate of right institutions and right laws, for there will be a need of bulwarks against the tide of loose ideas and lax living.

A happy and prosperous year to all Mississippi. Enclosed find subscription for another year. 721 Harrison St., Jan. 1905.

P. S. I forgot to say that Kansas City is doing business at the weather bureau.

That Wonderful Dream.

[By A. J. Gordon, a few years before his death, while pastor of a church in Boston.]

It was Saturday night when wearied from the work of preparing Sunday's sermon, that I fell asleep and the dream came. I was in the pulpit before a full congregation just ready to begin my sermon, when a stranger entered and passed slowly up the left aisle of the church looking first up one side and then to the other, as though silently asking that some one would give him a seat, when a gentleman offered him a place in his pew, which was quietly accepted. Everything in the scene is distinctly remembered, excepting the face and features of the stranger. That his face wore a serious look, as one who had known some great sorrow is clearly impressed on my mind. His bearing was very humble, his dress very plain, and he gave the most respectful attention to the preacher. When I began my sermon my attention became riveted on this hearer. To myself I said constantly, who can that stranger be? Then I resolved to find out by going to him as soon as the service was over, but before I could reach him the visitor had left the house. So approaching with great eagerness the man who had given him a seat, I asked, can you tell me who that stranger was? He replied, why, do you not know that man? It was Jesus of Nazareth. With a sense of the keenest disappointment, I said, why did you let him go without introducing me to him? And he replied, oh do not be troubled, he has been here today and no doubt he will come again. And now came an indescribable rush of emotion as these thoughts came and the Lord himself, whose I am and whom I serve had been listening today. What was I saying? Was I preaching on some popular theme to catch the ear of the public? Well, thank God, it was of himself I was speaking. However imperfectly done, it was Christ and him crucified I was holding up this morning. But in what spirit did I preach? Was it Christ crucified preached in a crucified style? or did the preacher magnify himself, while exalting Christ? So anxious and painful did these questions come, that I was about to ask the brother with whom he had sat if the Lord had said anything to him concerning the sermon, but a sense of propriety at once checked the suggestion. Then

immediately other questions came crowding into my mind. What did he think of our sanctuary, its gothic arches, its stained windows, its costly organ, and music and order of worship? It did not seem that I could even care again what men might say of preaching, worship or church, if I could only know that he had not been displeased and that he would not withhold his feet from coming again, because he might have been grieved at what he saw or heard. We speak of a momentous occasion. This, though in sleep, was recognized as such by the dreamer, a lifetime, almost an eternity of interest crowded into a single solemn moment. While I had been preaching for half an hour, he had been here listening, who could have told me all I longed to know, of the errors in our worship, and my eyes had been holden that I knew him not and now he was gone. One thought however, lingered in my mind with something of comfort, he has been here today and will come again, and mentally repeating these words as one regretfully meditating on a vanished vision, I awoke and it was a dream. Jesus of Nazareth was not only present on that Sunday morning, but on every Sunday when his disciples assemble for worship. Why not then, oh preacher, did you not fix your attention on him from the first day you stood up in the congregation as his witness, asking how you might please him, before once raising the question how you might please the people. This dream brought a wonderful change in the ministry of the Boston preacher. The change may be described thus: Instead of praying constantly for the descent of a divine influence, there was now a surrender, however imperfect to a divine even present being instead of a constant effort to make use of the holy Spirit for doing my work, there arose a clear and abiding conviction that the true secret of service lay, in so yielding to the holy Spirit that he might use me to do his work. Would that the ideal might be so perfectly realized that ours, whatever remains of an earthly ministry, be it long or short, might be written the slightly changed motto of Adolphe Monred. All through Christ; in the holy Spirit; for the glory of God. All else is nothing.

Seminary Notes.

BY W. H. BOONE.

Since the readers of THE BAPTIST are always interested in hearing something from the Seminary as well as the work in this great Baptist center, I will say some things which I hope will be of interest to some at least.

First. I want to say that I was gratified to find that THE BAPTIST occupied a prominent place among the denominational papers in the reading room of New York Hall, and that the eighteen or twenty Mississippi students in the Seminary compare favorably with any State that is represented here. Indeed the whole student body is as fine a set of men as it has ever been my privilege to be associated

with. The old adage, Big I and little you, absolutely does not find its fulfillment in this institution, the faculty in point of efficiency is easily among the best. You feel after hearing them that you have heard possibly the best lecture of the season. The enrollment has not reached quite what it did last season, but it is said by those in position to know that better work by both faculty and students has never been done in the history of the institution than has been done during this session. On the last Lord's day morning I attended Dr. Eaton's church (as it is called here), there were 300 in the Sunday-school, and still the Superintendent had appointed committees to go out and bring the children and young folks into the Sunday-school. At the church service, well, I never saw more people at church, except it be at one of our piney woods associations, in South Mississippi. It seems that their new and spacious church will very soon be inadequate for the congregation.

A 2:30 p. m., I attended Chestnut Street Church. The occasion was the celebration of the 40th Anniversary of the pastorate of Dr. Weaver. Drs. Eaton, Mullins, Hamilton and Carter Helm Jones took part in the exercises I gleaned the following bit of history from a paper read by Dr. Eaton that Squire Boone preached the first sermon that was preached in Louisville. He was a brother to Daniel Boone, and my father has often told me that he could trace our relationship easily, also that Louisville has eighteen white, and twenty-three colored Baptist Churches, with a like number of mission stations and mission Sunday-schools. I finished my medical course here in Louisville twenty years ago this winter. I have only found four persons as yet that I knew here then.

Hattiesburg Institute.

Notice has been given of the minister's meeting at Hattiesburg, beginning Monday after 3d Sunday in this month. I trust it will be largely attended. I want to urge on my neighbor pastors to go. The brethren will be well paid for their time and money. Write Bro. Trotter and tell him you will come.

JOHN P. CULPEPPER.
Poplarville, Miss.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

Sunday School Lesson.

BY R. A. KIMBROUGH.

January 15, 1905.

Jesus Wins His First Disciples.

John 1:35-51.

Motto Text. "Thou art the Son of God; Thou art the King of Israel, (John 1:49.)"

We have in this lesson an account of the actual beginning of Jesus' work of winning souls. Here we see the first disciples of Christ. We know that two of them were John the Baptist's disciples, and doubtless all of them were. The beginning of any great work is interesting to those who love that work. How great the work of Jesus! How interesting its beginning! The Jews were expecting the Messiah. The manner of his coming and his manifestation to Israel turned out different to their expectations. The forerunner announced him the day before the occurrences in this lesson, as the one whom he had six weeks before baptized with heaven's approval and as the one "who taketh away the sin of the world."

NOTES ON THE TEXT.

John and his disciples were still in the Jordan valley near Bethabara. Jesus was also there. While John and two of his disciples—Andrew and John—were together Jesus passed by them. The Baptist said, "Behold the Lamb of God." These two men felt that Jesus was the one for them to follow. John had so taught them. This was their desire. After a short conversation (learn it) they went home with Jesus. It was 4 o'clock in the afternoon. They were so well pleased with Jesus, and so grasped the plan of Christ's work and mission, that they went about seeking others to bring them to Jesus. Andrew brought Simon, his own brother. Jesus gave Simon a new name, Peter. This piece of personal work was great. He became a mighty power in the work. Jesus himself found Philip who at once sought out his fellow-town's man, Nathanael. He questioned the matter but Philip said "Come and see." He did so and after learning the supernatural power and omniscience of Jesus he confessed him. Jesus then told them they should "see heaven opened and the angels of God ascending and descending upon the Son of man."

TEXT STUDY.

Read the text in the revised version. Read the text at least six times. It will be helpful to memorize it. Try it once, "and they followed Jesus" (v. 37). Loath to leave John but Jesus is the Messiah, so they follow him. "What seek ye?" says Jesus. They had found the person, now they desire communion. What are we seeking? We usually find what we seek, what is our aim? What is the end in view? Jesus is always ready to say "come and see" to earnest inquirers. Study vs. 41, 42. Has any one of us a lost brother or sister?

THE BAPTIST.

January 12,

1905.

B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

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We want 100 new Unions organized by the time the next convention meets in Greenwood. That means an average of eleven to each District. If every Vice President will make a special effort in this direction it will be done.

We know of one Union twenty-seven strong, which went in wagons ten miles to get a new Union started.

Each one of the vice presidents will make quarterly report of Union affairs in his district through these columns.

Can it be that there is a Baptist preacher in the State who actually does not know what a Union is? We wonder.

It is true everywhere, but nowhere more manifest than in B. Y. P. U. work, that one consecrated worker is a great power and can bring things to pass. Mention was made in this column not long ago of Bro. J. A. Held moving from McKinney to Tyler, Texas, and a prophecy given out that there would soon be a county B. Y. P. U. in Smith county, of which Tyler is the county seat. Now word comes that in this short while this has been accomplished.—Baptist Argus.

Has your local union a Bible Reader's Circle? In many churches from 100 to 500 people can be secured to read every day the passage assigned by the B. Y. P. U. A. If you have not been doing this work, now is a good time to begin. Cards with readings for three months can be had for one-half cent each, from the B. Y. P. U. A., 324 Dearborn St., Chicago. One or two earnest workers, even where you have no union, can organize a circle and do untold good. Some who form the habit of daily reading will carry it on to benefit through many years. Shall not every church have an increased number of Bible readers? Each one well may. See to it

A. V. ROWE.

of these Philippians. May we indeed serve God with our money, without its being styled commercialism. Is His service of secondary character who lays upon His altar the price of a day's labor, or of that of a week or month?

Watchman what of the night? What its signs of promise are? In the ½ year closing Dec. 31, 1903, there had been put on my book for all funds an aggregate of \$10,194.79. For the ½ year ending Dec. 31, 1904, an aggregate of \$12,085.46. There has been some signal advances made by some of the churches in mission work, even since the slump in the cotton market sent its paralyzing influence over our land. Among these are both town and country churches. I do not know whether Wayne Sutton is a town preacher or not but his country church at Brier Hill, and his village church at Steens Creek have set us examples worthy of imitation. Brother Sutton has his own way of doing the thing, and his plan is to ask the people to come up and lay it down on the table. Brier Hill in response to this laid down \$135.10. Think of it, that pile of money on the table of a country church as their gift to the cause of our Lord all at one time. Then opportunity was given to Steens Creek and there went down \$253.90. The little man was happy, the churches were happy and no doubt the witness of the Spirit was there that they had given themselves first. Then the word comes from Brother Fancher whose churches about double their former gifts to Foreign Missions, and these are all in the country save one. Starkville maintains the even tenor of her way with \$88.41 to Home Missions, while little Hebron sends \$67.00 to Foreign Missions. Okolona sends her greetings with first collection for State Missions at \$50.50. The Laurel 1st Church responds to pastor's appeal with \$100.00 for Home Missions.

Away down in South Mississippi are two loyal Baptists who for some years have been far removed from Baptist preaching, but who never forget the cause and its needs and their gift this winter is at hand of \$50.00. Philadelphia Church is in Lincoln Co., and their contribution is \$21.10. The gifts this winter in remembrance of the old preacher have been general but none of them very large. If your church has not enjoyed the blessing of this grace, I hope you will not deprive them of it, but at the very next meeting ask them for something to make glad the hearts and comfortable the bodies of those dear ones of the Father's household.

It may be well to remind the brethren who made subscriptions to Yazoo City Church building that the time is at hand when these are needed. The church house will be finished in a few weeks more, and as the work progresses payments to contractor must be made. These ought to be well out of the way for our mission collections which are due in a few more months.

What may we learn from Andrew? "Messias is the Greek spelling of the Hebrew 'Messiah'—no 'h' in Greek, so 's' helped out in the transfer. Messiah means 'anointed.'" In verse 43 is the first record of Jesus saying "follow me." Was it heeded? "Philip findeth Nathanael." Personal work, definite too. It is most certain that Nathanael was Bartholomew. Matthew, Mark, Luke, mention no Nathanael. John mentions no Bartholomew. Both names belong to the same man. See how Nathanael was cured of skepticism.

POINTS OF INTEREST.

(1) Time of separation between John and his disciples. (2) They were brought to Jesus by John (3) Andrew and John (the apostle) are the first disciples of Jesus (4) The way of increase in number. (5) Readiness of Jesus to talk with men. (6) Value of blood ties and acquaintance in Christian work. (7) All these first brought to Jesus became apostles; these five are of the twelve. (8) Study the change of Simon's name. (9) Jesus goes to Galilee. (10) The divinity of Jesus (vs. 49, 50). (11) Jesus is the Messiah, the Christ, the Savior of men.

This lesson is largely a character study. Get a definite conception of each one mentioned. What of him here, and later in his work? Remembering that these are Jesus' first followers will add interest. Here is the beginning. What of the development during Christ's life and since? What of the present in bringing men to him? Our work. Our obligation. Whom should we reach? How reach them? We have in three lessons taken a look at the person Christ, his manifestation, and the beginning of his work. Keep the review up.

Signs of Promise.

The year ending July 1904 was to Mississippi Baptists fraught with more than passing interest. Our plans in the work of our Master had been made on a larger scale than we had ever attempted. Our people had responded in the spirit of love and sacrifice. We were not disappointed in the outcome. We did not tarry to felicitate ourselves, but a deep conviction settled on us that our God was leading to yet higher heights of devotion to Himself to be manifest in larger gifts and stronger effort in the advancement of His kingdom. The best that was in us we wanted Him to have. To meet this statement of the case, we need to appreciate more what the Philippians did 'in first giving themselves to the Lord' and then as Paul adds, 'to us praying with much entreaty that we would accept the gift.' How valuable that gift was from the standpoint of its money value we do not know, but 'this we do know 'it was an odor of sweet smell, a sacrifice well pleased to the Lord.' Is it possible in this day for a brother, a sister, a church to have a word like that written expressive of love. Ah whose heart does not crave such recognition from the Spirit of the ever blessed God who inspired His servant to write it

THE BAPTIST.]

in your church, brother, sister!—Baptist Argus.

Have your committees to lead a devotional meeting from time to time. Appropriate subjects will suggest themselves. For example the devotional or prayer-meeting committee could well have taken charge of a meeting recently when the subject "How to worship in Spirit and in Truth" was considered. During the year every one of the committees could have a meeting, each member of the committee taking some part. Such a plan would doubtless add interest and variety to devotional meetings and emphasize existence of the committees. Try it and report.—Argus.

A Word to Pastors.

By common consent and custom of years the first quarter of every year is set apart by Mississippi Baptists for Foreign Missions. Like some other folks we have a way of concentrating our efforts on one department of work at a time instead of taking all lines along together throughout the year. This plan has decided advantages but it also has its dangers. Unless we bend every energy when the given time comes we are likely to fall short. If one department of work falls short there is a tendency to encroach on the time that belongs to other departments. Especially is this true with reference to Foreign Mission quarter. It is human nature to think the things near by of greatest importance, but every pastor who lives near to the heart of our Lord knows that his last and greatest command is world-wide in scope and no view of evangelization is orthodox that does not measure up to the great commission. Now is our set time to work and pray and give for the world that lies in darkness. As pastors we hold the key to the situation in our hands. The depression in the cotton market is against us but in the light of Malachi 3:8-10 it is time we were bringing all the tithes into the store-house. If we believe the doctrine therein is set forth the Southern people have the remedy for this depression near at hand. Shall we take God at his word and put him to the test? Remember Mississippi Baptists are asked this year for \$23,500.00. We can raise this easily Bro. Pastors, if you say so.

W. F. YARBOROUGH,
V. P. for Mississippi.

What Wilt Thou Have me do.

What wilt Thou have me do? A new day, a new year, a new field of labor, and a new page upon which to write, and what will be the record written one year from today? Dear Dr. W. T. Lowrey, Clinton, inclosed please find five dollars United States currency and a five dollar personal note made payable Jan. 1st 1906, by me to the Lord, and placed in his Son's hands (to T. L.) to aid in the construction of the \$10,000.00 school building at Clinton, Miss. Allow me to say just here that 8½ years ago I made a mark to go to and gave myself 10 years to get to the

mark; only 8½ years of the 10 have past and I have lived to see the day that I have went 100 per cent. beyond the mark and God has the praise and as marks of appreciation I wish to make the above donation. Tho small as it may be my hearts desire is many times this, but my financial standing will not allow more.

I notice a one dollar Baptist in the issue of Dec. 22. May God bless this move and may he also prevent others from giving one dollar who should give more. And in regard to doing without actual necessities in life to aid in a good cause you need not fear for God loveth a cheerful giver and if God be for us, who can be against us. My prayer is that this building may soon be ready for use that the boys of Mississippi and other states can honorably go to one of the best schools in the Union and not get out of Mississippi, to do it. Allow me to say here three times in life have I had an appointed time to go to Clinton without asking aid of the Baptists of our State and as yet have failed, and should I never get there I hope to live to see the day that my boys may go there and come out honorable gentlemen. May God bless the cause.

Fraternally,

CHARLEY D. POTTS,
Mendenhall, Miss.

Nothing Missing in Mississippi.

(W. P. Price, in The Standard.)

If baptizing more people every year than all other denominations put together; if building new houses of worship and repairing old ones; if overflowing college halls and ever increasing contributions to beneficence may be called "advancing," then we are doing that thing.

Our gifts to home and foreign missions have increased from \$12,261 to \$27,021 in five years. In the meantime, State missions have steadily grown until this last year the contributions amounted to \$21,072.29, while the total of our beneficence, for the year, amounted to \$76,874.73.

Every school in the State is full and many are overflowing. Mississippi College for boys, the apple of our eye for a half century, at this writing, has 350 matriculations; and, President Lowrey says, it will reach 400 this session. Forty-one of these now in attendance are ministerial students. With us there is no falling off in the number of young men entering the ministry. Blue Mountain, our leading school for girls, has matriculated 400.

The most significant example of progress during this year is the effort now maturing to add \$100,000 in buildings and other equipment to Mississippi College. A "most significant example of progress" is it, indeed, to see a \$100,000 campaign for buildings well under way, just as we lay down the last dollar of our first \$100,000 endowment.

If the spirit of evangelism that has manifested itself so graciously in the churches, during the last six months especially, abides another six months, there will be 10,000 baptisms in our churches, for the convention year, ending July 1.

Old Jack.

BY T. A. J. REASLEY.

Old Jack was, in some respects, an interesting specimen of the dog family, belonging on a farm where the writer labored as an hireling in his boyhood days. There were several traits in this old dog's make-up that have their parallel in human life. For instance, he was an almost incessant barker, and sometime this prolonged habit of barking was turned into a long, lonesome, forlorn howl. He barked at the real; the imaginary; and it has been questioned in the writer's mind if he did not sometimes bark at his own shadow. There are a great many people who have fallen into the habit of raising a yell at almost every rattling of the leaves. The poor editor is kept treed all the year round by some of these incessant howlers. His paper too high and they know much more about the paper business than even the editor himself. The preacher comes in for his share of these barkers. There is one time of the year however that he gets a little rest—October till January. Then other classes are barked at. And when there is nothing in sight to bark at, these folks set up a continual howl at their own shadows.

Jack always treed something, but it was generally a very useless animal. He was one of the finest lizzard dogs in the whole country. He has mashed the heads of more lizzards than Carter had oats. We have known him to tree where two sticks crossed and bark for hours at a time. The fact was, he had this treeing proclivity born in him and something must of necessity be treed. Some people feel compelled to keep something "up a bush," so to speak, all the time. Generally some trivial matter about a neighbor which they have "heard." We have known them to howl for years about some little matter that did not amount to a hill of beans.

Jack has a wonderful gift of scenting a trail. He generally waited till the cool of the afternoon to trail the "varments" of the previous night. He rarely ever "jumped" a "varment," but simply kept them "a-going." There are persons who possess this gift to a wonderful degree. They can scent a trail forty years old. We heard a man not long ago scenting an old trail made by a man during the civil war and he howled as if he had just jumped something. Such a scenter needs a case of Catarrh of the nose to modify this wonderful organ's smelling capacity.

But with all this, Jack did some startling things. The writer went to an old shell of a log where Jack was barking one day, and on turning it over, caught twenty-five possums and the next day he treed eleven more. Now brother, give Jack a chance, and he'll surprise you. Alexander Hamilton founded the great financial system of our country, and yet was foolish enough to fight a duel. Sometimes two extremes combine in one person. Just let Jack bark and he'll find the right tree yet, maybe.

But saddest of all, Old Jack came to a cruel death. A good woman shot him.

Her reason for so doing was on the ground of "general worthlessness." Now, brother, if you have become a constant howler at everything that happens and have been scenting where your nose has no right of domain, don't be surprised if you get shot purely on the grounds of "general worthlessness."

Ecu, Miss.

Some Changes.

After eight year's work together for the Lord, the writer said good-bye to the saints at Monticello. Although the church had unanimously renewed the call for half time, and although in Monticello are some of his dearest earthly friendships, yet he felt that duty required the separation. It gives him comfort to know that the able expounder of God's Word Bro. J. P. Hemby takes up the work with these noble disciples.

The work continues at Silver Creek for half time with an increase in salary. Ten years has this good people suffered at the hands of the present incumbent. But the last eight months has witnessed a great change. It is no longer a quiet country village "far from the madding crowd's ignoble strife," but a railroad center, the population more than doubled in six months, we now have about seven hundred. Our church here faces grave responsibilities, but we look out on the new year hopefully.

The first Sunday and Saturday before in each month I am to serve that old country church, Providence, in Perry County, a work great for its responsibility. Third Sunday in each month and Saturday before, I go to Carson and Antioch. Carson is a new church, next town east of Prentiss, organized under the wise leadership of Bro. Posey.

Brethren, in an experience of eighteen years, I have not had greater opportunities for service. May I add that I enter the new year with the impression that we, the preachers, need a deeper consecration for the work that rests upon us.

Yours for service,

J. P. WILLIAMS.

Corinth.

Corinth church starts the new year with many things for which to be grateful. During the past few years the church has been all the time on the up-grade and the Master has blessed us. Our membership has about doubled and the work has enlarged all along the line. The church will build a chapel on the south side of our growing city and the money has already been raised for that purpose. All of this good work is largely due to the wise and consecrated leadership of our greatly beloved pastor, Elder Austin Crouch. The sad feature of the picture is that he has decided to leave us having accepted a call to Woodlawn Baptist Church at Birmingham Alabama. Every effort was made by the church here to have him reconsider his intention and remain but he felt that his duty was to go and therefore to the sor-

row of every member of the church and the regret of the entire community he will leave us about March 1st next. He is the strongest preacher Corinth has had, in many years at least, and has done a wonderful work and leaves us after five years service beloved by all, and over a universal desire for him to remain. He and his family will be followed into his new field by the prayers and loving good wishes of the flock he leaves. May God bless him and the church where he goes and lead us wisely to the selection of a fit and worthy successor to him here and may "all things work together for good" and for the glory of the Master whose we are, and whom we serve.

May THE BAPTIST have a prosperous new year.

Your brother in Christ,

E. S. CANDLER, JR.

Resolutions.

WHEREAS, Our beloved Moderator, Rev. O. D. Bowen, is soon to remove from us to labor in the Gulf Coast Association, and,

WHEREAS, He has labored so long and so faithfully in our Association,

Resolved, First, that his spotless integrity bears witness to the power of the Christlike life he has lived.

Second, That we know him to be a man of God, wise in counsel, safe in leadership, exemplifying in a large degree the spirit of the Selfless One, who said, "I came not to be ministered unto but to minister."

Third, That we recognize in him one of the potent influences which has brought our Association from a seemingly insignificant beginning to rank second among her sister Associations in our State.

Fourth, That we feel most keenly the loss we shall sustain by his going from us, and congratulate the Gulf Coast Association in advance on receiving so valuable a laborer into its ranks.

Fifth, That a copy of these resolutions be spread upon minutes, and one be sent to THE BAPTIST for publication.

Respectfully submitted,

J. L. Low,

R. J. O'BRYAN,

W. B. HOLCOMB,

Committee.

Purvis Church.

DEAR BRO. BAILEY:

The next time you travel on the N. O. & N. E. R. R. below Hattiesburg, we want you to stop at Purvis. I have been serving the church there a little more than three years. In that time we have grown from 90 members to 150. I suppose in this time we have dismissed at least 30 by letter. I gave them 1/4 time two years and then they called me for half time. We hope to worship in our new church next month. We have moved right into the center of the town, and we want you to stop and see our new church when you pass our way.

W. K. RED.

Why Not More?

BY J. A. LEE.

I have concluded, from the prominence given to it in the papers and journals, that many of our people are much exercised over the fact, that so few prominent, cultured and educated young men are entering the ministry.

To my mind and from a Baptist standpoint and also a Bible standpoint, there is nothing strange or perplexing about the matter. Baptists believe a true preacher is one called of God and given a true commission to preach the gospel to every creature. They also believe when God sees fit to call a man he does not examine his pockets to see if he has a diploma from some school, or examine his family record, or look after his business qualifications, nor does he ask if the preacher or Sunday-school teacher magnified the ministerial office when he was being taught from the pulpit or class room.

No, we believe when God lays his hand on a man to preach the gospel, he looks first for the new creature in Christ Jesus, then for the spirit of submission that will say: "Speak Lord for thy servant heareth, command Lord, and thy servant goeth." It does not matter how unwise, or how weak he may be from the world's standpoint, for we see that "not many wise men, after the flesh, not many mighty, not many noble are called"—see "I Cor. 1:26." Now, the only reason I am able to give as to why so few are entering the ministry is this: God is not calling them, and the remedy for the matter is this: Let the Lord's people pray the Lord of the harvest to call more laborers into the field. And while we do this let us, by all means, have the Lord to do his own selecting. If he goes into the school and graduating classes to select men let us be satisfied with it. And if he should go to the country, (as he does in nine cases out of ten) and call a man or boy from the farm to preach the gospel let us be satisfied with this too. If the cultured and educated be called let us bid them God's speed praying them at once to enter into the work, and if the uneducated receive the message let us help him to prepare himself for his life's work.

May the Lord bless us and not allow us to become over much troubled about the work the Lord must and will do, and help us to do our part with fear and trembling.

A few weeks since it was announced that a Presbyterian school for the instruction and training of ministerial students had repudiated the Confession of Faith, and that in the future neither directors nor professors would be required to subscribe to it. Recently two facts have come to light. That school is the Union Seminary of New York, and its president, Dr. Cuthbert Hall, denies that it has repudiated the Confession or even contemplated any such thing. Moreover, about eight years ago this seminary ceased to have any connection with the Presbyterian Church, and since then has not been under its oversight. In the meantime two of the professors have left

that church, Dr. Briggs becoming an Episcopalian, and Dr. McGuffest a Congregationalist. Having withdrawn from the Presbyterian Church, why should this school give its adherence to its standards? And why should that church be held by the people as responsible for anything that this seminary does?

There are three experiences under a sense of personal sin. One is penitence, broken-heartedness, contrition, a cutting at the heart, which brings inward grief or sorrow for sin. It is often unwisely called repentance for sin. Another is the emotion of regret for particular sins which may deepen into remorse. It does not issue in, it does not promise, a change in life and in living. It is the sorrow of the world that worketh death. A third experience is a moral purpose called repentance, which has reference, not to particular sins, but to the whole life. It is an after-thought, deep and pungent, which leads to a change of purpose and of life. It is unto salvation. Penitence or sin leads to repentance from sin. The apostle said to those pricked in their hearts, repent.

The Pastor's Course and the Spring Term at the Seminary.

The second half-session of the Southern Baptist Theological Seminary will begin February and close the last of May. The courses of study are all arranged so that students can enter and begin work at that time to advantage. If they should remain two or three years to complete the course for a degree, the work can be concluded in the middle of the session. Many students will be entering in the next two or three weeks. I write this note for the informa-

tion of any and all brethren who may be expecting to come. It is important that they report by the last day of January. If they can come a day or two before to get their arrangements made, it will be better. Let each student bring credentials of some kind—ordination or license paper, or a recommendation from the church of which he is a member. On the subject of financial aid address Mr. B. F. Smith, Treasurer of Students' Fund, New York Hall. For catalogue or other information write to me.

It has been found in recent years that the spring term is an excellent opportunity for the pastor to get leave of absence, especially the pastor of the country church. In many of our country churches activities are in large measure suspended through the winter months, and it has been found possible for a number of pastors to come to us for the spring term, getting leave of absence for three or four months from their churches. Doubtless many brethren will find it possible to do this during the present year and go back to their work for an active summer's campaign in the country church. I shall be glad to correspond with my brethren on this subject if correspondence is desired.

It is proper also to announce that the ladies of Louisville have rented and equipped a home for the young women who are attending the Seminary, preparing themselves for mission work. Any ladies who desire to take the Seminary work will do well to correspond with Mrs. W. J. McGlothlin, 1937 First St., or myself, as to terms, etc. The home is comfortable and attractive, and ladies planning to do work of the kind indicated will be welcomed. It is important, however, to correspond in advance in order to complete arrangements.

E. Y. MULLINS.

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The Mississippi Baptist Publishing Company has put into its shelves a great many new books and greatly increased its stock of old, standard ones. We have a large variety of the most suitable books on the market for Christmas presents, both for children and grown people.

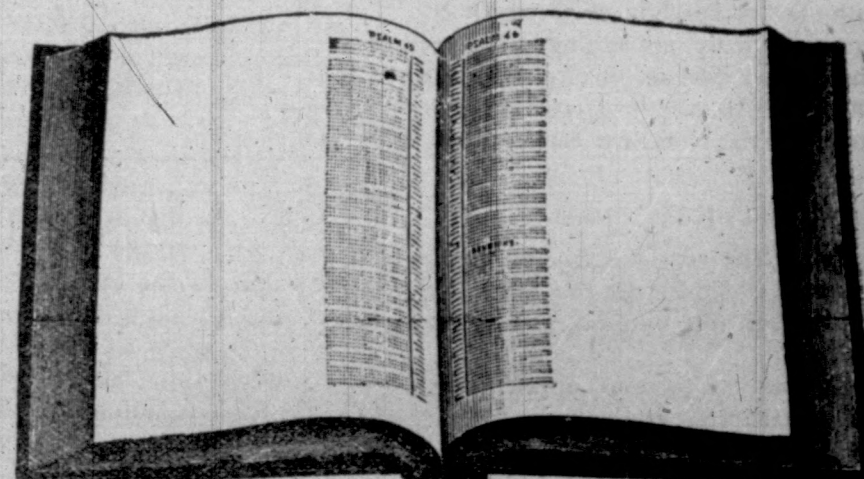
We would especially emphasize Health, Expression and Personal Magnetism, by Booth Lowrey; The Pastor and Sunday School, by Dr. W. E. Hatcher; and Pastoral Leadership of Sunday School Forces, by Dr. A. F. Schauffer.

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H. F. SPROLES, ASSOCIATE EDITOR.

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Editorial.

The Supply of Ministers.

President Mullins of the Southern Baptist Theological Seminary, in an interview with the Courier-Journal, transferred to the Baptist Argus, speaks these wise words on this question of general interest:

"In the seminary with which I am connected we have not yet experienced a falling off in attendance or scarcity of students, such as is complained of in various parts of the country. Our attendance in the session of 1900-1 was 232, for that of 1901-2 it was 243, for that of 1902-3 it was 253, for the session of 1903-4 it was 273; the enrollment for the session of 1904-5 is not yet completed. We have enrolled up to date 233 students. We expect to receive not less than thirty-five or forty more within the next two months, which will probably make the attendance equal to that of last year.

"This would seem to indicate that as the number of candidates for the ministry is not seriously decreasing with us, while the greater portion of our students are from the South, about 25 per cent. of them are from the Northern States every year.

CAUSES OF DECREASE.

"Regarding the sections where there is falling off in attendance, the following may be named, in my opinion, among the causes:

"First—The commercial opportunity of the times attracting young men.
"Second—The large number of young men who are attracted to the calling of a teacher, who would otherwise enter the ministry.
"Third—The failure of parents and

THE BAPTIST.

January 12,

pastors and professors in colleges to lay the claim of the ministry upon the minds of young men.

"Fourth—A fourth reason, which has sometimes been alleged, is the lack of freedom in the ministry. The necessity for subscribing to creeds, etc. I do not believe that this is a serious obstacle. In the great majority of the Protestant denominations, at least, there are no such trammels as would hinder the best young men from entering the ministry.

POSSIBLE REMEDIES.

"Among the remedies which I would suggest for this situation would be the following:

"First—More attention should be devoted to the subject in the churches. Pastors should present the subject to their congregations. It ought to be included in the lesson courses of the Sunday school and Sunday school classes of boys should have the duties and attractions of the ministry laid before them.

"Second—Parents can do a great deal in the home; and third, religious papers ought to devote more space to the subject. Fourth, one of the most important fields for activity on this subject is the college university. A great deal can be accomplished here. And last of all, Christ commanded his churches to pray for laborers for the harvest. When the matter of a scarcity of ministers becomes a burden upon the minds and hearts of Christians, resulting in earnest effort and prayer, this complaint will no longer exist."

This last remedy will be the most effective. The need is for good soldiers of Jesus Christ who will "endure hardness." There are attractions in the ministry, but from the merely human standpoint others are more powerful. Divine impulse is essential to move a man away from commercial attractions into the ministry, and to keep him in it. And this is sufficient. To supply this demand for more ministers and better ones, Jesus still says to us; "Pray ye therefore the Lord of the harvest, that he will send forth laborers;" literally, that he will thrust out men "into the harvest." When one can picture to himself the attainment of the highest success in any trade or profession, and says that he could not be satisfied with it because of the earnest desire, the intense longing, which sometimes grows into an agony, to enter the heavenly vocation, he will not "confer with flesh and blood," but with a heroic and self-sacrificing spirit he will joyfully answer his Master's call, and thank Him for allowing him to preach the gospel. We should lay the duties and attractions of the ministry upon the hearts of our people, in the pulpit, in the Sunday school, in the home, and through the press; but we should never forget to pray earnestly and with undoubting faith that the Lord will "thrust out laborers into His harvest."

In Cor. 6:10, Paul says that "Extortioners," among many other evil doers, "shall not inherit the Kingdom of God." A

brother asks who is an extortioner? and whether any church was ever known to reject one? He understands "kingdom" to mean the church at Corinth. A New Testament extortioner is a plunderer, a robber, one who siezes and carries off anything by force. Among men, extortion is a gross over charge, taking any money or thing of value that is not due, or more than is due, or before it is due. This application to transactions sometimes is difficult. To me, "Kingdom of God," in this passage means that reign or rule of God in men and over them into which one comes by inheriting the character of the King. This is the order as Paul states it. "Children, then heirs," not heirs, then children. The test and proof of childhood is resemblance, and not outward position and possession. The apostle excludes all evil doers of every kind from this kingdom. How long any one of the eleven named is to be kept in one of Christ's churches under God's Kingdom for instruction and training must be learned elsewhere.

In response to a brother's request Elliott shall tell him the meaning of Luke 3:5 to 6: "The valley was filled when lowly and penitent souls received the assurance of pardon; mountains and hills were brought low when the pride of Pharisees and Sadducees was rebuked; the crooked made straight when publicans learnt to be honest; the rough places smooth when soldiers were taught to do violence to no man. The imagery, is taken from the work of pioneers levelling a work for the march of a great King."

Dr. Broadus shall tell him about baptism "with the Holy Ghost and with fire." Fire receives the unfruitful trees, and consumes the chaff. It is natural to understand that in the same way fire consumes the wicked. "It had been predicted by Malachi (3:1) that the messenger of the covenant would come and purify the nation, as silver is purified in a furnace; and thus does not simply mean that he would purify individuals by consuming what was faulty in them, but Mal. 4:1-3 shows it to mean that he would purify the nation by consuming the wicked individuals like stubble," and then the truly righteous of the nation would rejoice and prosper. The nation would be, as it were, thrown into a furnace of fire, which would consume the wicked among them; and leave a purified nation."

Fire Insurance.

Occasionally we hear of church property being consumed by fire, without or with small insurance. Then follows an appeal for help to rebuild. It will be the pleasure of Insurance Companies to give protection from loss by fire or cyclone. Both are cheap.

If those in charge will not protect themselves, they neither deserve the sympathy or help of others. Keep all church property, building and furniture insured to the limit, for three or five years. Mix a little business with your Religion.—Luke 16:8.
J. P. BROWN, Insurance Agent,
Kosciusko, Miss.

1905.

MISCELLANEA.

Rev. L. J. Caughman goes to Taylorsville to be more convenient to his work.

Rev. W. J. Robinson, late of Water Valley, has become pastor at Manchester, Tenn.

Rev. J. B. Gibson has gone from Lula and will become pastor of First Church at Poteau, I. T.

G. W. Riley, once pastor in this State, now in Karens, Texas, says that out of 242 counties in that State 151 are prohibition counties.

Our contemporary *The Argus*, presented to its readers a good picture of the associate editor, H. F. Sproles.

Fieldman, L. P. Leavell is spending a week at Clinton. He has the inspiration that a large crowd of earnest seekers after truth can give.

Rev. W. A. Roper has resigned at Stonewall and will give his entire time to Southside, Meridian. He leaves Stonewall in fine condition.

Dr. J. W. Millard leaves Eutaw Place Church, Baltimore and becomes pastor of Ponce de Leon avenue, a new church recently organized in Atlanta.

P'Pool, once pastor at Hermanville, is now the happy and hopeful shepherd of the church in Athens, Texas. There have been 35 additions to the church since May last.

Whitfield Griffith, a son of Hon. B. W. Griffith of Vicksburg, is the Mississippi College student referred to in our last issue as making 599 in scholarship out of a possible 600.

Rev. W. M. Reese goes from his present field, known as the "Lower Pearl Field," to accept work with the Center Hill and Border Springs churches in Lowndes county, near Caledonia, where he will reside.

Bro. G. W. Leavell of Oxford, after so many years of constant work in a bank is taking a much needed rest during the winter. He will spend sometime in western Texas. We hope he may soon return much rested and improved in health.

The total value of the property destroyed in this country by fire in 1904 exceeded \$230,000,000 against only \$152,000,000 or last year, an increase of nearly 50 per cent. "Lay up for yourselves treasures in heaven," which neither flood nor flame, moth nor rust can reach.

Rev. W. J. Harvey has been called to the pastorate of Bethany Church, Warren county for another year. Pastor and people are pleased with one another. The

THE BAPTIST.

congregations are growing. The people say that while he is a blind man, he is no blind preacher.

Keep the traces tight, pastor! It is said a horse will never kick as long as the traces are kept tight. The kicking church members are those whose religious traces are slack. Keep every one pulling and save trouble for yourself and your church.—Baptist Standard.

The pastor of the First Baptist Church Jackson, informs us that his salary has been \$1,500 for three years instead of one year as we stated in last week's issue of THE BAPTIST. The last raise to \$1,650.00 together with pastor's home and payment of telephone bills makes a salary equivalent to \$2,000.00.

The Sharon Church of Richmond County, N. C., to which the ancestors of the large Sproles family of this State once belonged, is still in existence and flourishing. Pastor Loftin has been called one-half time for 1905, and his salary doubled. Ought not Saron church in Holmes County move up to half-time?

Pastor Gregory and his wife are faring sumptuously. The church in Hollandale, with other good people in that town, sent a lot of good things to the pastor's home for Christmas day. Gregory is happy and hopeful and full of zeal. The people love him and help him in his work. This church is his force and field.

Rev. J. S. Hunter, who recently came from the Methodists and joined Calvary Baptist Church in Vicksburg has gone to Louisville, Ky., to study in the Theological Seminary. He is doing the right thing, seeking to learn and become established in "the way of the Lord more perfectly" before setting himself up as a leader of others into that way.

During ten years ending June 30, 1903 the railways of our country killed outright 74,198 of our population, and maimed or injured 471,431. There has been a steady increase in accidents. In 1903, 9,840 persons were killed and 76,553 injured. In New York City alone at least one person per day is killed or maimed for life by street cars, automobiles, or other vehicles.

The Christian Women's Board of Missions, with headquarters at Indianapolis, has just completed a new school building at Monterey, Mexico, at a cost of \$40,000. The building has 14 large rooms, a commodious chapel, used by both American and Mexican congregations, two offices, a printing office and a large reading room. In this school there are 4 American and 11 Mexican teachers, with 500 Mexican and 100 American pupils.

After a fruitful pastorate of several years at Cleveland, J. R. G. Hewlett will live in Marks and serve the people in that place,



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Care for your family's health requires constant watchfulness to exclude from your kitchen the unwholesome alum baking powders which are declared by physicians to be productive of nervous and digestive diseases.

and the churches at Belen and Jonestown. There is no organized church at Marks, but Hewlett says there soon will be one, and also a pastor's home. He has been a good organizer and builder, as well as an instructive preacher and faithful pastor in the Delta.

I. P. Trotter, pastor First Church Hattiesburg, preached this hird anniversary sermon Jan. 1. During the past year, 152 members have been received, and 77 of these came in by baptism. In the pastorate of 3 years, 463 came in. In 1904 the church gave a little above \$7,000 for all purposes, and a pastor's home was built, which including the lot is worth \$5,000. During the three years past the contributions of the church have been 20,200. It keeps up two mission stations. At this anniversary meeting the congregations were large, and there were four additions to the membership.

From Yazoo City.

It may be of some interest to the brethren to know that our house of worship is nearing completion.

Twenty days' of good weather will put the roof on. The prospect now is that we shall be ready for dedication by March 15th. The subscriptions made at Hattiesburg are now due. Brethren we shall need every dollar promised. We are utterly dependent upon you. I know you will not, cannot disappoint us. It would greatly encourage our hearts and hasten the completion of our house of worship if these subscriptions could all be paid at an early date.

Let us hear from you brethren. Send money to A. V. Rowe, Winona, Miss.
W. J. DERRICK.

The Home

The Beautiful Life: A Sermon Story.

BY LEIGHTON PARKS, D. D.

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him. Tell it out among the heathen that the Lord is King; and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the people righteously.—Psalm xvi. 9, 10.

Although I begin with a text, it is not my purpose to preach a sermon. On the contrary I intend to depart very largely from the ordinary custom and to tell a story. Without further introduction let me ask you to listen to the story which I call "The Beautiful Life."

There came into my study a little more than a year ago a young Japanese who began abruptly the conversation by saying: "Will you kindly tell me, sir, how to find the beautiful life?" And I said: "Tell me first something about yourself? Why do you ask that question?" He said: "I was present at a lecture not long ago and the man who was speaking to foreigners said to them: 'Be careful when you come to this country, that you do not allow yourselves to be distracted by what is on the surface of life, for in that way you will lose the true meaning of American life. You will read in the newspapers of crimes and outrages, but do not suppose that these represent the normal character of America. These are the exceptions. You will read of corruption in municipal life. Don't suppose that this represents the morals of America. Look at the grand work that America is accomplishing in the education of thousands and even millions of people; at the great works of mercy, and the libraries and the colleges endowed. All these things are the true signs of American life,' and he went on to say: 'Try to get at that which underlies all these best things in life, and then only will you understand it.'"

The Japanese said to me: "Now then, will you tell me, if you can, what did he mean by what was best? Did he mean what is sometimes called religion?" I said: "He did not mean the best of all things is religion." He said: "I was afraid that you would say that; it does not interest me in the least. I care nothing at all about religion, but I care a great deal about the beautiful life, and if some one could only help me to get the beautiful life, I should be very happy." I said to him: "Have you never cared about religion?" He said: "Not in the least. Not in Buddhism or Shintoism. These things do not interest me at all." I said: "Have you been to church in America?" He said: "No, I have not." I said: "How did it impress you?" He said: "Will it hurt your feelings if I say that it did not please me at all? It did not seem to me to have anything to do at all with what I called the beautiful life." I said: "What do you think about God?" and he said: "I

never think at all about him. I never have thought of him. I do not know what God is. What is God? Is he what the English books call Nature? Is that God?" So I tried to tell him what we mean by God—the Spirit of love and power and wisdom that is watching over every one of us, is guiding every one of us, is educating us, is leading us on and on and making us more and more like himself. But he said: "That is not what I want. I do not want God. I do not want religion. I want the beautiful life. When I first came to this country, an entire stranger, in this city I lived first in a small boarding-house, and there was in that house one man who was,—well, he was not a gentleman; he was just a plain common man. He was, I think, a mechanic, perhaps a carpenter. He was a Scotchman and he was very poor. And I found very soon that there was something about that man that was very strange. He never spoke of himself; but there was not a day that went by that that man did not try to do a kindness to some one. I came to love him, and I said to myself, 'That is a beautiful life. If everybody was like that man what a thing this world would be! I will go and find out from somebody how to get the beautiful life.' Tell me how to get the beautiful life! That poor, ignorant, uncultivated man,—that man was so good and beautiful that no one could see him and not love him." I said: "Have you ever seen the beautiful life in any one else?" He said: "Many times, but not so wonderful as in that man. I know Japan, my own dear country. We have there many noble gentlemen. There are in China very many worthy and honorable merchants, able, intelligent men: but in families in America, I have seen fathers, mothers, brothers and sisters and children leading different lives from anything in the world. There is nothing like it anywhere else. It is a beautiful life, a life of goodness, a life of kindness, of helpfulness, a life not thinking of itself, but of some one else. Oh, it does make me marvel where he had got the beautiful life! Where can I find the beautiful life?"

Well, when he came thus far it was not difficult to answer. I said to him what any Christian minister—what any one of us would have said: "My friend, ask your poor mechanic, the Scotchman, ask the fathers or the mothers, ask the young children where they got the spirit of unselfishness and kindness, and the desire to be good and to do good; and every one of them will tell you the same thing—'We get it from Jesus.' It is, because we have studied how to follow him, to be like him, that we have become somewhat unselfish and kind and good." No one on earth today has the beautiful life except those who have gotten it from Jesus." And he said: "Jesus! Is that the man in the Bible?" "Ah!" he said, "it is so far and long ago. Why"—and how characteristic it is of his nation—"why can't you tell me of some one modern who has shown us better, instead of going back to that man in the Bible?" "Have you ever read the Bible?" I asked.

He said: "I did read it once when I first came here, but perhaps I did not know English very well." So I said to him: "Let us begin again. Let us see if we can not learn something about Jesus,—what he was, and what he did and what influence he had upon the lives of the men and women who first knew him. Listen to this!" I read him the thirteenth chapter of Corinthians, Paul's description of love, and he said it was very beautiful. I said: "That is the portrait of Jesus Christ. No man, however good he was, could have written that if he had not learned of Jesus." I gave him, in order that he might have it in more modern language, the three volumes of the twentieth century New Testament, and he promised to read it every day. I gave him also a very simple life of an earnest and good man. Several months went by and I feared that I had lost him; and then I had a letter from him. He said: "I have thought very much and I have read that Bible, and it is wonderful; and I have read those new books, and they are beautiful; and I am doing that other thing." That man, as I said, had never prayed in his life, and I had showed him in the gospel where the Lord's Prayer was printed, and I asked him every day to go down on his knees and simply repeat that prayer and so he said, "I am doing that other thing."

So time went on, and I got a letter from him, asking to make an appointment on a certain day, and he came. He said to me: "I have come to say good by." I said: "Where are you going?" He said: "I am going to Japan; the government has sent for me." "When do you go?" "I go at 2 o'clock."—It was then 12. "I have waited," he said, "till today to see you again; I can not go away without seeing you, for I have something wonderful to tell you." I said, "What is it?" and his whole face glowed with joy when he said, "I think, I am not sure, I think I am on the way to Jesus."

Now, brothers, I have an immense interest, and so I know you have, in taking to these people the revelation of the beautiful life that brings them to Jesus and to God. I think it is a wonderful thing, the way in which that man had gotten to the very heart of God's revelation of himself to men through man. It was the revealing of God in the beautiful life of one of God's children that had revealed to that man that which alone would satisfy the deepest longings of his heart. The talking of those influences to every part of the world today is the grand opportunity—I will not say of our church, but I will say of the Christian—to make known to multitudes the beautiful life, which, when they see, they love. And if we find here and there in our Eastern cities one or two men, believe me, there are hundreds who have never seen these shores to whom the Christian life would be as welcome as it was to that man, who reminded me of the young man in the gospel, of whom we should have read had we kept on one verse more in our second lesson: There came a young man to Jesus and said, "Good Master, what shall I do to inherit eternal life?" It was the same thing that this man wanted when he said, "Can you tell me how to get the beautiful life?"—Biblical Recorder.

January 12,

1905.

THE BAPTIST.

11

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program—January, 1905.

Programs are suggestive. The introduction of other features, selection of additional hymns, subjects of prayer, etc., are left with the society.

Subject:—Church Building, Pioneer Missions.

Motto for 1905: Ever Forward; Never Halting.

For Leader: Begin the new year by sending written invitation to every woman in the church.

1. Words of Welcome, followed by singing of "Coronation."

2. Scriptures: "God's Thoughts," Psa. 40:5; Isa. 55:8-13; Psa. 139:17. "Our Thoughts," Prov. 16:3. "Their Absorbing Theme," Psa. 48:9; 10:14.

3. Season of Prayer: That God may guide our thoughts, reveal his thoughts; that the new year may be entered with stronger determination to do his will.

4. Short talk: "God's thoughts for the unsaved."

5. Leaflet: "Indian wrongs and rights," by Annie W. Armstrong.

6. Discussion. Of leaflet.

7. Items: Missionaries testify that through the box work, the W. M. U. has held Indian Territory and Oklahoma for the Baptists. The Baptists of Oklahoma increased fifty per cent last year.

This was the Indians' land, yet between thirty and thirty-five tribes have not had the gospel preached to them.

8. Leaflet: "Church Building."

9. Business: Collection, etc. Plan for helping to increase the Church Building and Loan Fund.

Ellisville, Miss.

MRS. JOHNSON:

Dear Sister:—The last days of the old year are upon us—and even the last copy of the THE BAPTIST for 1904 is in; and not one word, for months, of Woman's Work in "Lebanon Association." We are not dead—though it might be supposed, from the failure of any of the good women to report our efforts to "go forward!" Yet I think there has been progress along all lines, and that we have cause to rejoice and thank God for His goodness and mercy to the children of men—and if we are the redeemed of the Lord, we should say so. When the

A Texas Wonder.

Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Covington, Ga., July 23, 1898.
This is to certify that I have used Dr. Hall's Great Discovery for rheumatism, kidney and bladder troubles, and will say that it is far superior to anything that I have ever used for the above complaint.
Very respectfully,
H. I. HORTON, Ex-Marshall.

State Convention met in Hattiesburg—we were asked to raise two boxes instead of one for Frontier Missionaries. I hope both went. I know one went, packed at the Laurel church, contributed to by the women of three other societies, with Laurel—it was valued at something over \$100.00—and it was a happy time with the women who packed it. I am sure these box packings are an inspiration to us—so let all help and all attend the packing too, who can, that we may grow in the grace of giving. Then we had the association to meet here—another means of grace, that is attended by only the Gideon band. Those indifferent can never know how much they miss. The rain poured all day, the first day, but we had a Woman's meeting in the Presbyterian church, in the afternoon, only a few of the faithful were three to talk and hear, but we trust there was some seed sown, that shall bring forth fruit. We were encouraged by the reports, and a sweet talk from our dear Sister Stapleton, whose earnest words linger with us yet—how we do grieve that she was forced by ill health to resign, for she has been a faithful leader. And then came the Thanksgiving Sermon, with dear Bro. Bowen to lead, and tell us again of God's goodness to us through the days and months of 1904—and we were made to feel how ungrateful and unmindful we are every day. Our thank-offering was to the dear little orphans in Jackson, who I trust have been made comfortable—a box was sent them besides the cash offering. This is an outline of our little work, which I pray may be doubled another year. Our hearts are filled with sadness now—dear Bro. Bowen and his

family have said good-bye, and have gone to their new home—it is like parting with our own. They have been here for 14 years, and we had hoped he would finish his life work here, but God has ordered otherwise, and may he abundantly bless him and his, and may all be gathered into the bundle of life—his stay here has been a blessing—always ready to cheer, comfort and console—and he made the heavenly way brighter and plainer for many of us. We are now looking for Bro. Pugh, and praying for him too, that he may be filled with the Spirit; a man sent from God, who will go on in the good work, leading us onward and upward.

Wishing all the army of workers in the great vineyard of our Lord, a happy and prosperous new year.

Yours with Christian service,
ELLA V. CLARK.

Natchez.

DEAR MRS. JOHNSON:

I have just sent my report to Mrs. Woods of the work accomplished by my Earnest Workers' Mission band, just a handful of real earnest workers, and I am so proud of them. I thought I would write and tell you about them, they have only been organized since March, nine months, and in that time they have earned and contributed \$25.00 to various missions. Now don't you think that was a good report for eighteen young people. I hope God will bless our efforts next year, and we can double the amounts, and our report will be much finer.

With kind wishes for the new year, I remain very sincerely,
MRS. R. B. SHAW.

Notice.

DEAR SISTERS:

Mrs. W. S. Smith, of Meridian, has been appointed Superintendent of band work for the State. We beg for her your sympathy, prayers and hearty co-operation. Write her in regard to the Sunbeam work and she will send you leaflets, pamphlets and helps for organization. May our Sunbeam work take on new life and renewed energy and God's name be glorified.

Yours in the work,
(MRS.) WM. R. WOODS, Sec.

Free Medical Books to the Sick.

Dr. J. Newton Hathaway of Atlanta, the author of eight valuable medical

books on as many different diseases of the body, has just announced that he will send any one of the books free of charge to those afflicted. As Dr. Hathaway is the recognized author on Chronic Diseases in this country, you can readily appreciate the value these books will be to you. His idea in sending them out free is to further acquaint those afflicted with his successful method of treating the Chronic Diseases of men and women. His treatment for these diseases is based on 25 years of close study, during which time he has been connected with some of the leading hospitals of the world, where he was in position to study every form of the different diseases. He has been established in Atlanta for nearly 18 years, and this alone is sufficient to convince the most skeptical of his reliability, without taking into consideration some of the marvelous cures he has effected.

Simply mention your disease and the right book will be immediately sent you. 1. Diseases of the vital organs. 2. Throat and lung troubles. 3. Female diseases. 4. Stricture. 5. Varicocele. 6. Blood poison. 7. Kidney, Bladder and Rheumatism. 8. Nervous debility. If you do not suffer yourself, send him the name of some one that does. The address is J. NEWTON HATHAWAY, M. D., 91 Inman Bldg., Atlanta, Ga.

The Seed Question.

One of the prerequisites for successful gardening and farming is the use of seeds of known vitality and quality. It is not enough to have good soil, excellent fertilizer and perfect cultivation. Such a combination of conditions assures fair returns unless the seeds used are without vitality; and nearly any sort of seeds will germinate to some degree. But to get perfect results it is essential that the farmer and gardener assures himself that the seeds used will not only germinate, but that they will produce the best possible quality of produce. This cannot be done by using seeds of government distribution, bought indiscriminately and distributed for the sake of political influence. Nor can it be done by depending upon the doubtful seed supply of druggists and merchants who handle seeds on commission. For certain results it is best to go to some such reliable house as Johnson and Stokes, Philadelphia, who make a scientific study of seed culture, developing each kind of seed to its highest perfection. Inferior seeds are a curse to the farmer and trucker. The wise planter will be sure of the quality of his seeds before planting.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia, pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232, Notre Dame, Ind.

By our method. For the sake of the advertising, it gives us, we let you have all the profit. For particulars address Fern—Year—Bismarck Co., Wholesale Druggs, Louisville, Ky.

1905.

"DAILY BOOK" Calendar.
A Bible verse for each day. 50c.
Address, T. S. BROOKS,
Nicholson, Miss.

Can A Christian Doubt His Salvation?

A number of years ago I heard Bro. M. T. Martin make use of an assertion like this: "For one to doubt his salvation is very poor evidence that he is not saved." If my memory serves me right these are his exact words. At that time I thought it was a strong assertion, for I had seen people who professed to be Christians and their lives comforted with their profession, yet they had no positive knowledge of salvation. This expression from this man of God put me to thinking and if there is one assertion, from the lips of a human being, outside the Bible, that I have pondered more than another it is this one, and too I have studied it with an open Bible and I am now prepared to say Bro. M. was correct. Every real child of God has a positive knowledge of this relation. Every natural child that has attained to that degree of maturity where it is capable of knowing, knows positively that he is a child of his parents. There are two ways by which he can know this. First he knows it from testimony. The parents testify to the child that they are its father and mother. Upon this the child bases its knowledge because it has faith and confidence in the word of its parents. In the second place the child may have a knowledge that he is the offspring of its accredited parents because of the resemblance that it bears to them. Sometimes we note that this likeness is very slight indeed but, if the child is watched from day to day, those who are intimate with the parents will from some act of the child be enabled to determine positively that they do in reality sustain the relation of parent and child. Since these things are true of the natural child they are equally as true of the spiritual child. A Christian may know he is such from the testimony of Christ, "He that believeth on me hath everlasting life." John 47. Not a life to be acquired or attained to in the future but it is a present realization given to us on condition of faith and on no other ground. In John 5:24 we have another clear statement of the same truth and the assurance is still stronger, "He that heareth my words and believeth on him that sent me hath everlasting life and shall not come into condemnation; but is passed from death unto life." For one

to doubt his salvation in the face of the plain assertions from Him in whom is life is nothing short of doubting Christ and His word. Where there is doubt, faith is wanting, and where faith is wanting, surely there is no salvation. We often find men professing to be saved yet who say they do not feel or do not realize that they are saved. You see they are not done with self. They are looking to feeling on something within instead of relying upon God's Word. We are saved by the death and resurrection of Christ and this not according to our feeling or our realization, but "according to the Scriptures." The leper of old was not clean because he felt like it but because the priest pronounced him clean. The Christian is not clean because he believes he is clean or because God pronounces him clean. Our assurance should come because it is "according to the Scriptures." It is surely intended that every one should have an assurance of his salvation. "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, I John 5:13. Not that we may believe but that we may know that we have eternal life. So much as to the testimony. The Christian bears marks in his life that enable one to determine beyond a shadow of a doubt that he is a child of God. Where these characteristics are wanting the eternal life is also wanting. "By their fruits ye shall know them." Can a doubt exist where God's "shall know" is? "If we say that we have fellowship with him; and walk in darkness, we lie and do not the truth," I John 1:6. From this, as well as from many other passages that might be quoted, we see that a man's walk is a test of true discipleship. Dear reader, let me close by asking you this question: Can you say, I know that I am saved? Or are you yet afraid that after all you are mistaken and will be finally lost? If the latter is your condition you are looking to something outside the finished work of the Lord Jesus Christ for salvation. I beg you to drop everything else in this world and cling only to Him. "In Him was life and the life was the light of men." Jno. 1:4.

Hernando, Miss.

All Over the House.

(The Pilgrim for January.)

Starch and iron wide lamp wicks and wicks for oil stoves. They will not cause trouble in fitting them into the burners.

Do not wash the wooden breadplate in hot water and it will not turn black. Wash with soap and warm water, and rinse in clean cold water.

Always wash off the top of the milk bottle before removing the little paper cap, since it is by the top that the delivery man always lifts the bottle.

Use a few drops of carbolic acid on the damp cloth with which you wipe off the mouthpiece of the telephone. The reason is obvious in this "germ age."

Washing window curtains in winter can be easily accomplished by rubbing them in dry corn meal, and then allowing them to hang a little while in a brisk wind.

Have a little bag hung on the inside of the sewing machine frame at the left hand to receive clippings that so quickly accumulate when working at the machine.

Space in a crowded closet can be saved by using the patent hangers made for men's trousers, the little metal strip holding a dress skirt smoothly across the front breadth.

The Baptist Hymn and Praise Book.

For Use in All Church Services, Including Prayer Meeting and Sunday School.

PRICES: Single Copy, postpaid, 85 cents; per dozen, \$8.00; per 50 copies, \$30.00; per 100 copies, \$55.00. Transportation extra on these quantity lots. Beautiful pulpit edition in Morocco and gilt, \$1.50 postpaid.

The Baptist Hymn and Praise Book Contains 416 Pages with 577 Hymns.

It is well-bound in cloth, excellently made, of high-grade workmanship in every particular.

It is in music edition only with sound notes. The words go with the music on every page. The Hymns and Songs are of exceptional worth. They have been selected with the greatest care—the very cream of the old and the new. No labor or money has been spared to make The Baptist Hymn and Praise Book what it should be. It is just the book every people need and want, and for which they have been waiting these years. It will speak for itself, and win its place, and be a power and delight in our churches.

This Great Book is Now Ready, and All Orders Will Have Prompt Attention. Send Your Orders to

Baptist Sunday School Board,
J. M. FROST, SECRETARY,
NASHVILLE, TENN.

How "Abide With Me" Came to Be Written.

Henry Francis Lyte, author of that matchless composition, "Abide with Me," for twenty years was a sufferer from consumption. During this time he was the minister over a parish composed largely of fisherfolk in a coast town in England. He labored faithfully among his people, yet he always longed to do something that would have an influence for the good of humanity after his death—a longing which found expression in a beautiful poem. The story of how this desire came to be fulfilled through writing "Abide with Me" is related in the February Delineator, in an interesting paper by Allen Sutherland, giving the history and romance of the famous hymn.

"In the Autumn of 1847 his physicians informed Mr. Lyte that it would be necessary for him to relinquish his work and spend the winter in Italy. When the last Sabbath of his stay in England (September 5, 1847) arrived, he determined to preach once more to his little flock and to celebrate with them the Lord's Supper. In spite of the protest of friends, he carried out his intentions, although scarcely able to stand in the chancel. In words of melting tenderness he pleaded with his people to live holy lives, and when he took his leave of them there was scarcely a dry eye in the church. The day had been well-nigh perfect, and in the late afternoon, recovering somewhat from the strain of the service in the church, he walked slowly and feebly down the terrace walk to the water he loved so well and which he was about to leave forever. The spell of the hour was upon the minister. While the bright sunset colors faded into the sober grays of twilight, he slowly made his way back to the house in prayerful silence and went to his room. When he joined his family a little later he bore in his hand the words that were destined to move thousands. His prayer had been answered. His last evening in his old home had produced that which will be a blessing so long as the heart turns to its Maker for help in times of need."

Wanted, Agents,

To represent our nurseries. We want a number of reliable, industrious men to handle our stock, either on commission or salary. Previous experience not necessary.

Write for particulars at once
W. T. Hood & Co.,
Old Dominion Nurseries, Richmond, Va.
Mention this paper.

Queen & Crescent Route.

On account of the Interstate Cotton Convention, New Orleans, January 24-28th, the Queen & Crescent Route has authorized from all points on its line a low rate of one fare plus 25 cents for the round trip. Tickets will be sold January 23, and for trains reaching New Orleans before noon of January 24th, bearing limit of January 28, 1905.

For full information and tickets apply to any agent of the company or address,
Geo. H. Smith,
Gen. Pas. Ag't., New Orleans, La.

AGENTS WANTED

To sell a new life of Andrew Jackson by Col. A. S. Colyar of Nashville, Tenn. Apply at once for terms and prospectus to Marshall & Burce Co., Nashville, Tenn.



Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Dr. H. D. Butler.

On the first day of December, 1904, Dr. H. D. Butler fell asleep in Jesus. He was born near Hebron, in Lawrence county, Miss., on the 28th day of May, 1852. In the eighteenth year of his age he united with the Baptist church at Clinton, while he was a student at Mississippi College. When his college course ended, he studied medicine at Tulane, where he graduated and became a successful practitioner of his chosen profession, locating first in Washington county, where he entered a remunerative field of usefulness. After some years Dr. Butler removed from Washington county to Cleveland, in Bolivar county, where he gained, in a short time, a large circle of friends among the best citizens of the town and community. It was near this town where he found, loved and wedded Miss Carrie James, who now mourns the desolation that death has brought into her life. These two began to make life's pilgrimage together about the 5th day of June 1895. The union has been a prosperous and happy one till disease and death came in to disturb its felicity. The four children are yet too young to realize the great loss they have in the removal of tender father, a wise counselor and abundant provider for their wants.

Dr. Butler was an upright Christian, a genuinely true and noble husband, a loving and gentle father, and a true and faithful friend. In all the relations of life he served well. A few minutes before he died he said, "Carrie, bring the children to me." Brother beloved! with whom I have served in other days, and with whom I have taken sweet counsel, rest from the toils and cares till our Redeemer shall bid thee arise to a more glorious day whose dawn will illumine the eastern skies after a while.

"How blest the righteous when he dies!
When sinks a weary soul to rest,
How mildly beams the closing eyes!
How gently heaves the expiring breast!"

Life's labor done, as sinks the clay,
Light from its load, the Spirit flies,
While heaven and earth combine to say,
"How blest the righteous when he dies!"

R. A. COHRN,
Utica, Miss., Jan. 5, 1905.

Room for Girls at Hillman.

Owing to the drop in cot on some of our girls have dropped out. We can take a few more for the second term beginning Jan. 18th.

JOHN L. JOHNSON,
Clinton, Miss.

Wanted.

A maiden lady desires the situation as a companion for a lady. Address "H," care The Baptist, Jackson, Miss.

MARRIED.

Hutchens-Jeffries.

At the cozy home of Mr. and Mrs. John Jeffries, near Hermantown, Mr. Albert Hutchens and Miss Katie Jeffries, Dec. 29, 1904. Rich blessings upon them.
W. E. FARR.

Dale-Anderson.

At the lovely home of Mr. and Mrs. Tom Anderson, of Cayuga, Mr. John Dale and Miss Genevieve Anderson, Dec. 31, 1904. His blessings follow them.
W. E. FARR.

May-Boren

At the beautiful home of Mr. and Mrs. N. B. Fisher, of Reganton, Dec. 24, 1904. Dr. J. W. May and Miss Hattie Boren. God bless them. W. E. Farr officiating.

Parter-McNair.

At the home of Mr. and Mrs. Henry McNair, of Oakley, Mr. A. J. Parter and Miss Eddie McNair, Sunday, Dec. 25, 1904.
God's blessings upon them.

They Give Medicine Away.

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Into the way that leads to the good.

I wish I could know God's word like Jesus,
I wish I could tell it to men like him.
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"He that believeth shall live again."

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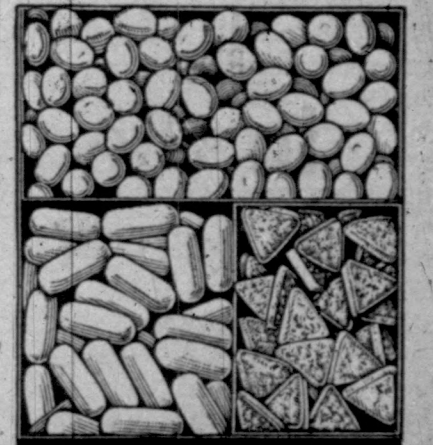
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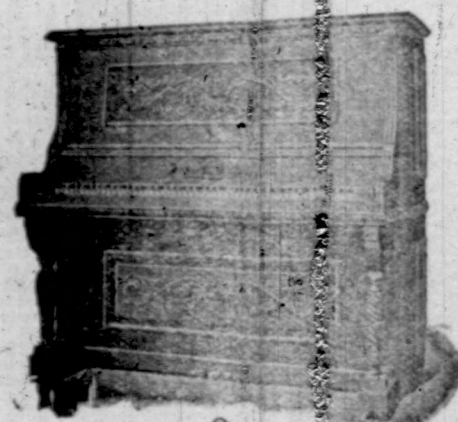
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